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Pulpit Preaching

VOL. XI, NO. 10 OCTOBER, 1958

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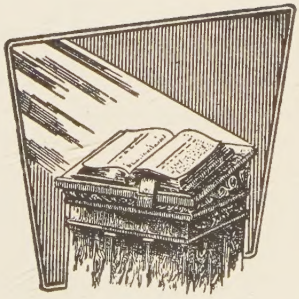

EDITORIAL COMMENTS

This month's themes relate to two significant days in the Christian calendar, Reformation Sunday and Thanksgiving Sunday.

Next month's emphases will be "Advent Highlights" and "Christmas," and the December topics will be "Hope for Sinners" and "New Year Perspectives."

BOOKS FOR PULPIT PREACHING

Prayers for Public Worship by James Ferguson is an American edition of a volume which has been widely heralded in the British churches. More than 1000 prayers, arranged for morning and evening worship for 53 Sundays, include invocations, pastoral prayers, offertory prayers, and prayers suitable for use before and after the sermon. Many of the prayers in this remarkable book are original and the others have been selected from twenty centuries of Christian prayer literature. (Harper, 370 pp., $4.95)

Shadow of the Almighty by Elisabeth Elliot is the life story of Jim Elliot and a worthy companion to **Through Gates of Splendor.** Mrs. Elliot recounts the varied influences which shaped the mind and spirit of a sensitive and energetic young man who sought and found a role as witness in God's Kingdom. Drawing heavily on his personal papers, letters and journal, the book, fashioned with literary grace and in a devotional mood, is a candid and inspiring testimonial. (Harper, 256 pp., $3.75)

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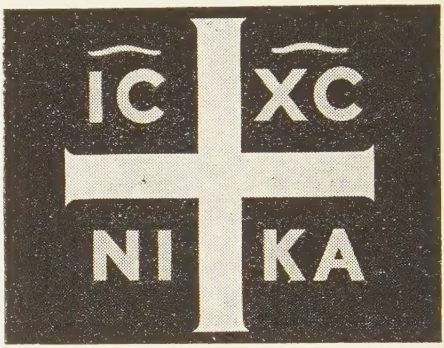
Symbols Of Faith

THE CONQUEROR

Friedrich Rest
United Church of Christ
Evansville, Indiana



Whether we are thinking of Christianity in terms of the person, the church, or the world, here is a vital word to consider: "I can do all things in him who strengthens me" (Phil. 4:13).

Often in churches we find abbreviations on crosses, altars and pulpits, liturgical hangings and other decorative features. Most monograms date back to the first two centuries of the Christian era, some even to the primitive Christian church. Numerous examples of sacred monograms exist in the catacombs, and archeologists have discovered monograms on coins and lamps as well.

Despite the fact that it is commonly used on Greek eucharistic bread, an unusual design today in Protestant churches is the ancient symbol for Jesus Christ Conquers. It consists

(Continued on page 28)

Pulpit Preaching

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J. R. BROKHOFF

CHARLES L. SEASHOLES

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Reformation Sunday

HERE PROTESTANTS STAND!

J. R. Brokhoff, St. Mark's Lutheran Church, Charlotte, N.C.

Therefore take the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand. Ephesians 6:13.

Did your mother ever tell you in what position you were born? The normal way is to be born head first. Occasionally there is a breech birth when the infant comes feet first. In any event you were born in a horizontal position.

That was not true with the Protestant church. It was born standing up! It happened during the Diet of Worms. Luther was brought for trial before the assembled emperor and princes of Germany and the prelates of the Roman Church. They confronted him with his books and demanded that he recant. Luther answered, "Unless I am convinced of error by the testimony of Scripture or . . . . by manifest reasoning I stand convicted by the Scriptures to which I have appealed, and my conscience is taken captive by God's word, I cannot and will not recant anything, for to act against our conscience is neither safe nor us nor open to us. On this I take my stand. I can do no other. God help me. Amen." In these words of April 18, 1521, the Protestant church was born. Luther stood up for his faith and the truth of God.

This stand was in accord with St. Paul's admonition to the Ephesians. He wrote that they should put on the whole armor of God that as Christian warriors they could take a stand in the battle for truth. Before the fight can begin or the stand made, Christian must be equipped: the helmet of salvation, the breast-plate of righteousness, the shield of faith, and the sword of the spirit which is the word of God. Now we are ready to take a stand. Following Luther, Protestants have taken a bold stand for the gospel. But where do we Protestants stand today on this anniversary of the Protestant Reformation?

As Protestants we protest against the evils of the day. There are falsehoods and injustices that must be resisted. Paul writes in the text that with the armor of God we shall be able to "withstand in the evil day." To withstand means to stand against. In a battle resistence to the opposing force is natural. Defeat means to retreat. In the War between the States the southern troops were retreating, but not General Jackson. One of his men saw him refusing to yield. He called to his fellow soldiers, "Look, there is General Jackson standing like a stone wall." Since that time Jackson has been known as "Stonewall" Jackson.

From the beginning Protestants have been known for their resistance to religious tyranny. At the Diet of Speyer, 1529, an agreement was supposedly reached to settle the religious turmoil in Germany. The edict declared that when Lutherans were in a majority in any province, Roman Catholics should have full religious freedom. In those states where Catholics were in a majority, the Lutherans would either have to become Catholics or leave the country. Against this injustice, the Lutherans

cried out. Enemies of the Lutherans scornfully referred to them as "Protestants."

I

In keeping with our tradition of opposing evil, we Protestants today are crying out against the evils of our day. They consist of various totalitarianisms. There is, first, Conformity, a secular totalitarianism. We are living in an age when all men are urged to conform – to look alike, to think alike, to act alike. Man is being pounded into an identical mould. It reminds me of the days I worked as a youth in my father's dairy. I had the job of pounding butter. A large amount of butter was placed on a table. In the center of the table was a box into which the butter was pounded by use of a handle. When the box was filled, the handle was lifted and out came a pound of butter. Each pound was alike; not one ounce over or under the pound, and each one with the same pattern. Our age seems to be pounding us day by day into an identical mould.

We are so taken with this idea of conformity that we are afraid to be different. A Purdue poll of young people indicates that 51 percent say that they try to please their friends. This effects our morals. If everybody is doing it, it is right for us to do it, too. Are 1000 homes breaking up in divorce daily? Then why shouldn't we? Are most people living beyond their income? Why shouldn't we? Are most people drinking? Why shouldn't we? It finally gets down to the proposition: all people are going to hell; why shouldn't we?

Protestants have been known as rugged individuals who stand for the truth even when the whole world is against them. Have we lost this genius? This is the time to stand against secular totalitarianism, because it is minimizing the individual. We must not forget that each soul is a separate creation. God has a distinct purpose for every person. There is a plan for each soul. These are the days when Protestants must dare to be different, not different for the sake of being different but different because of being right and good.

Protestants stand against another evil of our day: Communism or political totalitarianism. Since the Second World War it is reported that Russia has enslaved 100 million people. It now dominates one-third of the world, and is aggressively seeking to win another third. No one dare minimize the danger of communism to the free world.

As Protestants we are not primarily concerned with Communism as an economic or political enemy. We look at it as a deadly religious threat to our faith. Communism denies the existence of God. It attacks the church and ultimately hopes to destroy it. Religion to Communists is an opiate. The Bible is a collection of fables. The laws of God are denied and defied. Last summer American tourists asked their guide whether he believed in God. He said, "That is a superstition." "What then do you believe in?" He replied, "I believe in myself, in the people, in the state." "What do you think happens when you die?" Answer: "When you die, you are dead. It is finished." This is a typical sample of the thinking of Communists.

The whole issue of Communism is one of ideas. It is not essentially a matter of arms and munitions. Ideas can be fought only with ideas. Falsehood can be overcome only by truth. Hatred is dispelled only by love. This is the time for Protestants to stand up against Communism by becoming more earnest in declaring the truth of Christ's religion and becoming more sacrificial in sending missionaries around the world to win the world for Christ.

A third enemy of Protestantism is Clericalism ecclesiastical totalitarianism. At the beginning we must understand that Protestants are not against the Roman Catholic Church as a reli-

gion. We believe in religious freedom. Catholics should be permitted to believe and worship according to their consciences, just as we claim the same right. While we may not agree with their teachings, we defend to the death their right to hold them. What we Protestants object to is Clericalism, the political aspect of Catholicism. It consists of the hierarchy's determination to use the state to advance its own church to the exclusion of all others.

We must make no mistake about the fact that Clericalism is out to place the Roman Church at some future date as the official religion of America. A study of Catholic strategy reveals this ultimate purpose. The Knights of Columbus, one million laymen in America, have as their specific aim the placing of America under the authority of the Pope. If that happens, religious liberty in Ameria will be a thing of the past. It has happened in countries abroad. When Catholics are in a majority, they deny religious freedom to other religions on the basis that heresy has not the same rights as the truth which they claim to have exclusively.

Protestants need to stand against Clericalism today because of its continued effort to break down the wall of separation of church and state. This was done in an attempt to have an American ambassador appointed to the Vatican. There is a persistent attempt to get federal funds for parochial schools: free bus transportation, free school lunches, and free textbooks.

We object to the attempt of Clericalism to use the laws of the state to enforce its own teachings and ethics upon society as a whole. This involves birth control information and censorship of radio, TV, and literature. Protestants do not object to the Catholic Church's demands and censorship of its own people, but it strongly resents the Roman Church's attempt to force all people to comply with their ideas or standards.

From the beginning of Protestantism, followers of Luther have been daring in opposing the evils of the day. At the Diet of Augsburg in 1530, Emperor Charles V announced that all would be expected to take part the next day in the Corpus Christi procession. One Lutheran prince objected, but the Emperor threatened him. He stepped forward and witnessed, "Before I let anyone take the Word of God from me and ask me to deny my God, I will kneel and let him strike off my head." As a Protestant are you willing to take such a stand against the evils of our day?

II

This is the negative side of Protestantism. It shows us, at least in part, what we stand against. There is, however, a positive side to Protestantism. Many have a wrong impression of Protestantism as being "anti" and as being ever critical and condemnatory. That is not true. We are what our name implies. It consists of two words, "pro" and "testare." It means to testify in behalf of or to witness for something or someone. We not only stand against evil but we stand up for the truth. In the text Paul turns to the positive also: "And having done all, to stand."

One of the things we stand for is convictions that are deep and real. Among our many distinctive convictions is the doctrine of justification by faith alone. This simply means that salvation is a creation of God. It comes to us as a free gift accepted by a simple faith. It reminds us that God so loved man that he gave Christ to die on the cross for our sins and eternal life. Our Christian religion is not one of laying hold on God's goodness but accepting God's goodness as our own. This is very simple but magnificiently true. It is the most amazing truth under heaven: man is saved by grace through faith alone. To be one with God, to live with Him now and in eternity, all we need is a childlike trust in Christ as our Saviour.

This is the most important and fundamental conviction of Protestants. This is so because the cross is the heart of Christianity. This is the central witness of the Bible. In talking about justification Luther in the Smalcald Articles says, "Of this article nothing can be yielded or surrendered, even though heaven and earth and all things should sink to ruin. . . . We must be sure concerning this doctrine and not doubt; for otherwise all is lost."

Another conviction is that the Bible is the Word of God. As such it is the sole authority of faith and life. The little word, "sole," is the key to the situation. Because the Bible is the record of God's revelation of Himself through the ages, it is not man's but God's word. It is natural, therefore, that it should be superior to any human book or any human decision. This makes the Bible the textbook of the Protestant church. We preach from it. In our church schools we teach it. We live by it. We study it to learn to know God and His will. We will believe nothing except it is directly or indirectly taught by the Bible.

What do Protestants stand for? We stand, in the third place, for the church. When we talk about the church we do not mean an organization or a hierarchy. We mean a fellowship of those who believe that Jesus is the Christ, the Son of God.

There are many who think Protestants have little regard for the church. This is not true. There are those who say they do not have to go to church to be a good person. Others say they can accept Christ and be saved without joining the church. But these are exceptions. Protestants have a high regard of the church as a divine institution, as the work of the Holy Spirit. The church is the body of Christ on earth.

The importance of the church to Protestants is seen by their acknowledgement that the church is the mother of their faith. The church brought to us the Bible and the sacraments. Through them we heard of God. In them the Holy Spirit created faith in us. The church nursed us at its breast. Through our early years we were nurtured by the church and reminded of life with God through eternity. The church is our spiritual mother.

Knowing that the church is of God, we are confident that "The gates of hell shall not prevail against it." God may permit the church to suffer reserses and persecution, but it shall not die. In the early centuries of persecution, a Roman official asked a Christian what Jesus, the carpenter, was doing during the days of persecution. He replied, "He is building a coffin." A few weeks later the Christian was passing through a Roman court and heard the official declare a funeral oration for the emperor who had been persecuting the Christians. Kingdoms rise and fall, but the church of Jesus constant shall remain. We believe that. We rely in our lives in service to it.

Protestants stand for Christ! Everyman must stand for someone. Protestants stand for Christ alone as the Son of God, the sufficient Saviour. He is not one far away sitting on a rainbow. He is a close friend who loves us individually and whose tenderness and understanding no one can surpass.

Every man must be for someone. As Protestants do you stand for Christ? Years ago William Jennings Bryan was running for president. He gave a political speech at a rally. After the message people came down to shake his hand. One man came up to him wearing a badge supporting a rival candidate. It was embarrassing. Bryan said, "That's all right, Mister. Every man needs to be for somebody." Protestants are for Christ.

But to be for Christ demands that we know him personally. A church leader declared that 90 percent of the members of the church have not had a personal experience with Christ. Is

that true? Have you had a personal experience with Christ? You and I cannot unless we first know Him. Years ago Leslie Weatherhead was asked to come from London to address the ministers of New York. They came from great distances to the Fifth Avenue Presbyterian Church. A fog settled over the harbor and the ship with Weatherhead could not dock. The ministers waited and waited: they sang and prayed and fellowshipped. In the early afternoon it was announced that, if they would wait, a motor launch would go for him. He finally came toward the close of the day. Those who waited for hours expected an eloquent address. But Weatherhead walked up to the pulpit and said, "I have come a long way across the waters to ask you one question, Do you know Jesus? Do you know him as the Son of God? Do you know him as your personal Saviour?"

If you know him, you will love him. Do you love him above all others? Because you love him, you will stand up for him? Out of love you will own no other master? In the days of Cyrus the Great the world was conquered except for a small state. It could not be conqquered because all the people loved their prince and were ready to die in his defense. This offended Cyrus. He gathered all his armies and overwhelmed the province. The prince and his family were taken to the capital for a trial. Cyrus asked the prince, "If I let you go, what will you do?" He answered, "I'd die for my people." Cyrus was so impressed he let the prince and his family go free. When they came home, the prince askd his wife, "Did you see the beautiful formal gardens and flowers at the palace?" She replied, "No." "Well, did you see the marvelous columns and the marble floors?" "No, I didn't." "Well, what did you see then? Where were your eyes?" She simply answered, "I had eyes only for him who said he'd die for me." Take a good look at the cross and see there one who died just for you. Must you not love him in return? Protestants do.

It takes a lot of courage to stand against evil and to stand for the right. Yet it is our duty to do so regardless of the cost. In the Civil War a northern army was stationed along the James River. A sentry was told to stand beside the river. He was from Kansas and never saw the sea. He did not know anything about the tides. The next morning his sargeant saw him still standing where he was placed with the water up to his chin. Come hell or high water, he would not move! He stood up for his country. Protestants dare have no less an ardor for truth and liberty. We must stand up for the gospel! At this place, on the solid rock of truth, we Protestants stand. We cannot do otherwise. God help us.

PROTESTANTISM IS POSITIVE

Charles L. Seasholes, First Baptist Church, Dayton, Ohio

A protestant is a protester. To protest is to object, and to object to something is negative — so the general notion is that Protestantism is negative. But our claim is that Protestantism is positive. The word itself means to testify for or on behalf of, and usage in Shakespeare's time makes it equivalent to "profess."

Words have meaning by usage as well as by root, and the term first arose when the Lutheran groups protested against the Edict of the Diet of Speyer in 1529 that would have forbidden the spread of Lutheranism.

But our point is that Protestantism is a protesting against something in order to proclaim something, and hence Protestantism is positive.

I

Protestantism was a protesting against the wrong way of trying to get right with God and of getting other people right with God. Luther

protested against the abuse of the doctrine of indulgences by which Tetzel claimed that "as soon as the coin in the coffer rings, the soul from Purgatory springs." The Council of Trent later made clear the Catholic doctrine of indulgences as to what could or could not be procured thereby. But Luther's protest against the abuse of the system led him ultimately to question the system itself. An indulgence was supposed to procure from the treasury of surplus merits piled up by the saints, a transfer to the condition of someone else. Luther declared, "The saints will have no extra credits. Every saint is bound to love God to do the utmost. There is no such thing as super-erogation."

The doctrine of Penance was the doctrine of what a person could do himself to make amends. Luther found that "do penance" was a mistranslation in the Latin Vulgate Bible for the Greek word which meant "repent." Erasmus had just published his Greek New Testament, and Luther found this out from studying the Greek text. So Luther wrote, "They are wrong who make more of the act in Latin than the change of heart in Greek." Luther discovered that what had been made a sacrament of the church rested on a mistranslation of a Biblical text.

At this point you may ask, "What, then, can you do to get right with God?" Nothing – in the way of doing things, either to make amends or to pile up merit. But Luther discovered by returning to the Apostle Paul that Paul set forth what God Himself had done to get men right with Him. It was through the life and death of Jesus Christ that God Who makes the righteous demands, gave His own life and love to make men right with Him. And you can do something about that, you can, by faith, respond to it, appropriate God's freely given grace, and thereby be set right in right relationship with God. Luther called that "justification by faith."

Th language of justification by faith was taken from the courtroom. But the heart of it was the same message as that of the Parable of the Prodigal Son, where the trustful return of the young man to his father's home made things at once right in right relationship, and then he could begin to work out in the father's love and care, making things right and becoming the right sort of person. That's good news, it is the good news – the Gospel. The Reformation was the re-discovery of the Gospel. Protestantism, protesting against the wrong way of getting right with God, led to the proclaiming of the right way. That was and is Positive Protestantism.

II

In the second place, Protestantism was a protest against authority as held and exercised in the church. This led from the first protest Luther made, because he was brought by his protest against the abuse of indulgences into conflict with the Papal power. Luther at first did not question the authority of the church as such, but only demanded that it be exercised in judging him according to the Scriptures and plain reason. Then, when he was asked to recant and submit, the showdown came, and to the question of the prosecutor, John Eck, at the court of Emperor Charles V, "I ask you, Martin, do you or do you not repudiate your books and the errors which they contain?" Luther replied, "Unless I am convicted by Scripture and plain reason I cannot and will not recant anything. I do not accept the authority of popes and councils, for they have contradicted each other. My conscience is captive to the Word of God, and to go against conscience in neither right nor safe. Here I stand. I cannot do otherwise. God help me. Amen."

But in that very statement of denial and defiance of authority, Luther made an affirmation of adherence to authority. "My conscience is captive to the Word of God." That was Positive Protestantism.

In this matter of authority in religion, the question always is, "Do you want this authority for yourself as assurance, or do you want it to exercise over other people in coercion?" The Bible within the Bible, Luther felt, was so clear in its main elements of this way of getting right with God by faith, that we had therein all that we need for our own assurance. And we do so find it. The Bible speaks of my condition, it makes available the grace of God to help my condition. That is all the authority or assurance you need for yourself.

If authority over others is what you want, you have no right to that authority, save by the consent of others. That holds not just for Jeffersonian democracy, but for church and religious matters Church government is for orderly procedure and to insure that the purpose of the fellowship will be accomplished. But for such authority the fellowship itself is sufficient to assign by its own action administrative and other functions to members of the fellowship. Our Lord Himself is the only One to Whom absolute authority is given in the matters of the Christian faith, practice and government.

III

Protestantism then, and this is our third point, was a protest against the denial of the freedom of the Christian. So Luther declared, "The Christian man is the most free lord of all and subject to none." But that in itself is just a negative thing. Luther recognized this and had evidence of it. "There are many persons," he said, "who, when they hear of this liberty of faith, straightway turn it into an occasion of license. They think that everything is now lawful for them and do not choose to show themselves free men and Christians in any other way than by their contempt and reprehension of ceremonies, of traditions, of human laws, as if they were Christians merely because they refuse to fast on stated days, or eat flesh when others fast, or omit the customary prayers, scoffing at the precepts of men, but utterly passing over all the rest that belongs to the Christian religion."

So, then, in order to keep Christian freedom from being merely negative, Luther laid down his second proposition. "A Christian man is the most dutiful servant of all, and subject to everyone. Here is the truly Christian life, here is faith really working by love, when a man applies himself with joy and love to that freest servitude in which he serves others voluntarily and for naught, himself abundantly satisfied in the fullness and riches of his own faith."

IV

We now make some observations about the application of all this to ourselves in these days. In the first place, all of this means that to be a Protestant is not just to be anti-something or anti-Roman Catholic. There is always a lunatic fringe about Protestantism of people who do not meet the real issues, but are just against anythingy that is Roman Catholic. There is another group that is just indifferent, calling themselves Protestant because in any form to be filled out, the only other categories are Roman Catholic or Jewish. There is also among Protestants an idea sometimes that a Protestant is a person who does not have to do anything he does not want to do — not only the things Catholics have to do, but things Protestants are supposed to do, attend church, give, serve.

In a sense, that is true! The Church has no hold on you. We cannot hold anything out to you as inducements or privileges, we cannot hold anything out on you in the way of benefits you would sorely lack — how you are to be married or where you are to be buried, and we can hold nothing over you like the threat of excommunication.

The hold on you must be Christ's hold on you. Paul, who threw off the yoke of Judaism and was thereby

free, nonetheless said: "The love of Christ constraineth me." The hymn puts it for us:

I've found a friend oh, such a friend,
He loved me e'er I knew Him,
He drew me with the cords of love,
And thus He bound me to Him.

If Christ does have His hold on you, then you will love the church and give yourself to it as Christ loved the church and gave Himself for it. It will be not by what you protest against, but what you freely, gladly and lovingly do, that your Protestantism will be positive.

PROTESTANT AFFIRMATIONS

Wesley P. Ford, Central Christian Church, Pasadena, California

Mountain springs are a source of pure, health-giving water. This same water finally becomes a river. As the river flows it picks up particles and debris from the land which is its bed. By the time it reaches its destination its purity is gone and it carries the evidences of its course. Religion, too. absorbs something of its soil. It begins in a creative experience, but soon is marked by land through which it passes. Ancient religions more often express characteristics of their adherents than of their founders. So, too, there are differences between Christianity in Europe and in America.

Christianity of the Middle Ages was in contrast to Christianity of the first century. It had been accommodated to the wars of emperors. Practices had entered the church which had no New Testament precedent. There was authoritarianism, there were indulgences, and there were persecutions in the name of the church which were in no sense a part of the pure spring from which its life began. These unchristian practices so disturbed a few devout Christians in the sixteenth century that the religious revival, known as the Reformation, occurred.

The Evangelicals were, after a few years, called Protestants. The name was first used in 1529, when an edict proposed that Catholics should have full liberty in Evangelical states, but that Evangelicals shoud have no liberty in Catholic states. Six princes and fourteen cities protested against the inequity of that proposal. They declared the reformed religion had a right to as much liberty as was allowed the Catholic church. So they were called Protestants.

One fact ought to be made clear: Protestantism was not a newly created religion. It sought not something new, rather a return to the simplicity and purity which had been lost. Protestantism began with the life and death of Jesus Christ. Its roots are in the simplicity of the life of the Galilean teacher who walked by the side of the road as the friend of all. One evidence of the hunger for that simplicity is seen in the growth of the reformed religion. Our own democracy was cradled in that reform, and there are now 60 million Protestants in America.

I

The reform did not result in one new church. It resulted in free churches and, therefore, multiple denominations. Such was inevitable by the variety of religious experiences. One error that the authoritarian church of the Middle Ages had made was the effort to impose a uniform experience upon everyone. There are many forms of religious experience, and this multiplicity is also of the New Testament.

The error is not in variety, but rather in a lack of charity. And Protestants, too, have sometimes been uncharitable. Religious persecution, which drove Christians to America, soon had Christians in America pitted against each other.

But the background of bitter, old world persecution, plus the differences that existed between groups of Christians, led to the constitutional separation of church and state in America and to the establishment of four basic principles:

1. No church shall be established by the state.
2. No citizen shall pay a tax to support his religion or any other.
3. No church shall have special privilege from the state.
4. No citizen shall pass a religious test for public office.

Here was a new principle of government. The privileges and obligations of citizenship were imposed, but at the point of religion every citizen was free.

The denial of tax support carried the assumption that a man would voluntarily support the church of his choice. If the church was truly filled with the power of God, it would not need tax support. Many believed that the Biblical injunction of the tithe was a more adequate basis for the support of the church than taxation. It was a conviction that the removal of religious life from the control of civilian government would, in the long run, benefit both the state and the church.

Here then is the first major affirmation of Protestantism: that a man shall live as a citizen of his state, but the state shall not control his religion. This principle included the fair and equal treatment of all churches by the state. We repeat that the word Protestantism was first attached to a demand for equal right for all churches. And it is worthy of note that religious liberty for individuals has developed in those countries which are predominately Protestant.

Dudley Field attests to the importance of this principle saying: "The greatest achievement made in the cause of human progress is the total and final separation of church and state. If we had nothing else to boast of, we could lay claim with justice that first among the Nations we of this country made it an article of organic law that the relations between man and his maker were a private concern, into which other men have no right to intrude."

It is unfortunate that there is now an organized effort in America to eliminate this important principle in our constitution.

II

A second Protestant affirmation is that man is finally saved through his own faith instead of through the authority of an institutional church. The reformers saw that Jesus taught men to have faith in God, and that when they repented of their sins they found the power of God. The conditions, therefore, of God's acceptance of the sinner are repentance and faith. It was therefore no longer necessary to keep a catalog of earned merit such as comes through participation in pilgrimages, crusades, or the purchasing of indulgences.

At the heart of this doctrine of justification by faith is Paul's testimony which grew out of Christian experience: "Now that faith has come, we are no longer under a custodian, for in Christ Jesus you are all sons of God through faith." Because we are no longer under a custodian, there is no system of traffic control with a series of toll gates along man's road to God. When one comes with penitence and surrender, he discovers every gate open and God already coming toward him, as the father went to meet the prodigal.

III

A third Protestant affirmation is that called the priesthood of all believers. Here is the fact that in the final analysis every man is his own priest, that no one is given authority to stand between the sinful soul and the seeking Savior. Here is further implication that the Father seeks even while the son searches, and that God, therefore, joyously receives. And Jesus said, "Suffer the little children

to come unto me," so every individual is invited to come to the throne of God.

Here, too, is a return to the New Testament pattern and principle. One of the issues which Jesus faced, and one which had a bearing on his crucifixion was his challenge of the authority of the priests.

The priesthood of believers does not imply a negligent or indifferent church. It makes unnecessary the mediation of a hierarchy as it declares that every man had access to God. It implies also a priestly relationship to one's neighbor in which there is joyously assumed a true shepherding responsibility. This makes of the church a rich and vital fellowship of those who are concerned for each other. And it frees the employed priest to be a servant of all.

The acme of this insight is in every person's privilege, whether he be in the pulpit or in the pew, of saying, "The Lord is my shepherd, I shall not want. He knows my name; he hears my prayer. My God and I go down this road together." That insight had a revolutionary character in the days when Jesus lived among men, and it also had the power to reform in the sixteenth century.

These are some of the Protestant affirmations. They are the essence of our freedom and the charter of our liberty. They are deeply written into our Protestant way of life, and they are basic to healthy democracy. By its very nature Protestantism is forever the enemy of totalitarianism, whether it be fascism, communism, or a religious hierarchy.

The Protestant who understands aright his heritage finds his inspiration in the words of Jesus who said, "No longer do I call you servant, for the servant does not know what his master is doing. But I have called you friends for all that I have heard from my Father I have made known to you." So all the curtains are drawn, all the secrets are laid bare. "I have called you friends, all that I have heard from my Father I have made known." God keeps back no secrets from us, we are all God's friends.

But the freedom which the Protestant enjoys relates not only to privileges; it carries with it high responsibility. To be granted constitutional religious liberty ought to be to use that liberty. To be free to come to the throne of God through repentance and faith instead of through earned merit ought to be to use that privilege. And to be one's own priest is to impose a rigid discipline upon one's life.

WORTH QUOTING

E. Paul Hovey, The Federated Church, Lewiston, Idaho

Before Pharaoh stood the runaway Israelite, who once had been a member of the royal family. Why did not Pharaoh have him arrested and executed? He was a disturber of the peace, a fomenter of unrest in his slave camps. Moses showed utter disrespect for Pharaoh's position, coming like a king to demand, not to plead. Pharaoh was deeply superstitious. He had experienced the calamities sent upon Egypt at the word of Moses.

The word "plague" means literally "stroke." He had felt the angry stroke of Moses' God. He had yielded time after time, only to take back his promises when the calamity was over. But the final stroke was one too many and by this time he was willing to pay any price to be rid of Moses. Once more he was to change his mind and this time to perish with his army in the sea. It was more than rash personal bravery that Pharaoh faced. The authority of Moses lay in Moses' God. Not only the righteousness of a cause, but the sense of God's active presence, is the secret of the great leaders who have been the

world's great emancipators.

Amos John Traver

* * * *

Samuel Johnson once said of Joseph Addison's poetry, "He thinks justly but he thinks faintly." Carry that judgment over into religious life and see how closely — and disturbingly — it applies. So many people think "justly" and truly in their conception of the Gospel. They know what the Christian revelation is. But it is all so faint. It doesn't seem to stand out in their lives like a sign printed with large black letters. It doesn't seem to make much difference. They know the words, "Take up your cross and follow me." But it is faint.

Halford E. Luccock

* * * *

The great Finnish runner, Paavo Nurmi, always carried a stop watch with him in his races. He looked at it, not at the other runners, as the race went on. He kept his own tempo regardless of what other runners were doing.

Paul must have had something like this in mind when he compared serving God with running a race. It is an idea of great value. We keep ourselves in mental hot water because we measure our progress by the wrong standards. We worry about our competition. We are afraid someone will get ahead of us. We run in spurts. We are fooled by some temporary or cheap goal which we set before us.

We need to learn to live our own lives and run our own race. We do this when we measure ourselves by God's will for us. We run better when we are geared to God's plan and goal. Then we can run easily and steadily and without fear any race that is set before us.

Charles M. Crowe

* * * *

I have enough competition on the outside. I dare not tolerate any within.

E. Stanley Jones

Without endurance there is no peace. A defeated man can never be at peace. A failure is never at rest in his heart. A man who never knows whether he will come off victor or be vanquished can never face life with a steady, serene spirit. Suffering tests men. It may strengthen them. The persecuted one knows he can stand fast. He possesses endurance. Come what may, he is the victor. Hence he faces assaults unperturbed. In him peace reigns.

The result is character. Character is the sum-total of all a man is. He has been saved by faith, acquitted, rehabilitated, and is at peace, joyful, and enduring. These qualities of his life add up to his character. And character, says Paul, reproduces hope. . . . The believer by faith lives an undisappointed life. Dreams may fail, expectations come to naught, . . . but the believer is not overwhelmed. He is not seeking ease. He asks nothing for himself . . . if he has Christ, of what else has he need? . . . Such a man knows peace . . . This was the peace Paul found on the Damascus Road. It came to him through faith. . . It was a gift from heaven . . . the peace of God, and it surpassed all delineation and understanding.

Chester W. Quimby in
The Great Redemption

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Good is infinitely more powerful than evil. We imagine, in our suffering and despair, that the good is always helpless before the forces of wickedness, but it stands for the will of God, which is certain in the end to prevail. This is our one hope for the world, that if we can only keep goodness alive it will some day subdue all evil by its intrinsic might. Paul applies this principle to the work of Christ. It counterbalanced the effect of sin, and it did far more. It brought something positive and triumphant into the lives of men. Justified by faith in Christ they were endowed with that better will in the

might of which they could overcome.

E. F. Scott in **Paul's Epistle to the Romans**

* * * *

To be justified means that a man stands up and lives, really lives at last, erect and clean and in his right mind before God.

James S. Stewart in **A Man in Christ**

* * * *

Just as the touch of the royal sword transforms a burgher into a noble, so the divine declaration of forgiveness raises the sinner into the state of righteousness.

Emil Brunner in **The Mediator**

* * * *

Angelo Patri tells of a childhood incident in school. The alarm bell sounded which meant a fire drill, and being nearest the door he went through quickly and was soon out in the yard. The next day the principal sent for him and, when he was seated in the office, there came this sudden question: "You were near the big door yesterday when the alarm rang. Why didn't you hold it open for the others?" The little boy gulped and explained that he was going on an errand and, besides, Tim was monitor of the door. Then the principal said something Patri never forgot. "You knew the door was to be held open. And you were there. Next time serve where you are."

It is a good word for all of us. We are prone to center our attention on the big problems, the big opportunities, the big service. But most of us win or lose in the small situations, the daily routine, the little testings. The Christian as a priest serves there and channels the mighty power of God to plain men driven by undramatic duties. We need the men who can define the great questions and bring societies face to face with universal issues. But we are much in need at all times of the man who speaks for men and helps them to see the universal in the particular. As Owen Wister put it many years ago: "There's nothing makes this world seem so little evil as to meet good men in the humbler walks of life." That is the field of the priests' service.

Gerald Kennedy in **The Christian and His America**

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The trouble with man is twofold. He cannot learn truths which are too complicated; he forgets truths which are too simple.

Rebecca West

* * * *

A Russian factory worker heard that his plant was manufacturing baby carriages. He needed one and had no money to purchase it, so he began to filch parts from all the departments of the factory. Later at home he assembled what he had collected. It turned out to be a machine gun instead of a baby carriage. Our world is like that. When we put together what we hoped would make for peace, it turns out to be another instrument to kill and destroy.

Gerald Kennedy

* * * *

A canon of St. Paul's Cathedral, London was startled with the information that the Cathedral was moving down Fleet Street at the rate of one inch every hundred years. "Dick" Shepherd thought the Church should move faster than that! His life was spent in an effort to get the Church to move faster in the service of human need.

From **The Best of Dick Shepherd**

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When the world approves of what the Church is doing, it is a sign that the world has caught up with the Church and it is time for the Church to take a step in advance.

Edwin E. Slosson

(Continued on page 31)

EVERETT W. PALMER
HOMER J. R. ELFORD
JACK B. NORTH
JOHNSTONE G. PATRICK

Day Of Grateful Hearts

THE GRACE OF GRATITUDE

Everett W. Palmer, First Methodist Church, Glendale, California

And David said, "Is there any one left of the house of Saul, that I may show him kindness for Jonathan's sake?" 2 Samuel 9:1

Those were dark and cruel days. The Books of Samuel are replete with stories of intrigues, treachery, murders, bloody strife, and brutal atrocities. But in such a wilderness there is this oasis of human kindness: the generosity of David to the fallen house of Saul.

David was a man of his times. There are chapters in his life story which should not be read in a nursery. But this must be said: David reveals the grace of gratitude. For years he had been hated and hunted by Saul. He had ben driven from pillar to post, hiding in caves, living in peril of death. Then in battle with the Philistines the hosts of Israel had been defeated, Saul and Jonathan slain. David had returned with his small band of followers and captured Jersusalem. He had defeated the followers of Saul, driven out the hated invaders and united the Kingdom.

At last David is King of all Israel, unchallenged. His prestige is enormous, his power supreme. According to custom he is expected to move to the next item of business, namely the liquidation of every remnant of the house of Saul. Having established a new dynasty, it is assumed he will destroy every descendant of the preceding dynasty. This is common practice as precaution against future uprisings. In David's instance there is also the motive of revenge.

But to everyone's surprise, David does the opposite. In gratitude for the friendship of Jonathan he pledges himself to show kindness to the house of Saul. Lo, he learns that the sole survivor is a son of Jonathan, a crippled lad named Mephibosheth. He sends for the boy. When the lad stands before him shaking in fear of death, he says, "Do not fear, for I will show you kindness for the sake of your father Jonathan, and I will restore to you all the land of Saul . . . and you shall eat at my table always." So under the prompting of gratitude David welcomed Mephibosheth to his household as one of his sons . . .and allowed the house of Saul to grow and prosper in the land.

This ancient story speaks to our condition. For we are a people who need to be nurtured in the nobility of gratitude. Oscar T. Olson tells of being in a lawyer's office, invited to counsel with a husband and wife on the brink of divorce. The lawyer said to the wife, "You say your husband no longer cares for you. How do you know?" "Well," answered the woman, "he will work all day Saturday in the garden and never bring me a flower." "Taking things for granted," Oscar Olson suspects, "is the most chronic sin of humanity."

We are a respectable people. We don't plot murder, plan cruel atrocity, and steal. Few of us are ever guilty of drunkenness and adultery. But how fearsome our sins of omission, especially the sin of taking things for granted.

On this Thanksgiving Sunday, see what good will come of deepening and enlarging within us the grace of gratitude.

I

First, consider how gratitude makes us rich with what we have of

things money cannot buy. David rose from a shepherd's tent to a palace. But the wealth that brought joy to his heart was given through gratitude for what money could not buy, the friendship of Jonathan. Money is important, of course. We all need some of it, more than we have, usually. But money does not really make us rich. If you think so, ask those who have the most. Life's true treasure is found in learning to be grateful for what we have of things money cannot buy.

Good health is such a treasure. Three years ago Kenneth Carlson, gifted minister of the first Methodist Church in Santa Monica, suffered a heart attack. Barely forty, he was the picture of health, energetic, working hard at the task of building a new church. As many of us, he took good health and all that goes with it for granted. It meant nothing to him. Then, suddenly, he was on his back looking at the world through an oxygen tent, not even permitted to lift a hand to feed himself. Fortunately, his life was spared. After eight months he was permitted to begin gradually to resume a normal life. Ever since, he says, he daily gives thanks to God for the inestimable gift of health. And at least once a year he reminds his congregation and friends to be grateful for such a blessing. Once health was something he merely took for granted. It meant nothing to him. But in these four years it has been a great treasure he has learned to enjoy through gratitude.

To see, to walk down a street, to have strength and skill for daily work, to spend days and nights free from pain, to have a sound body, to be athrob with the zest of health — these are wondrous gifts money cannot buy. Even more important is mental health. Someone has told of visiting a hospital for mental illness, when a patient in a lucid moment grasped her arm and exclaimed, "Have you thanked God today for daily gratitude!

What miserable paupers we are if having such gifts of God, we take them for granted! How rich we are, if having them, we relish them in daily gratitude!

There is the beauty of the earth, the glory of the skies. Often, at close of day, we drive home in a pageantry of color. All across the sky, as Browning once described it:

> The quiet-colored end of evening smiles miles and miles.

By night shine the stars. By dawn comes the crisp, clean promise of a new day. Trees stand with us in gentle company of maternal grace. Gulls write their poetry between sea and sky. Flowers and humble grass bring their ministry of beauty.

Should we walk through such a world with irreverent feet, and eyes that see not, how shabby our poverty. Though we ride in a Cadillac and wear mink, we are poor, miserably poor. But should we view the beauty that surrounds us with eyes of gratitude, then we are rich. Though we must live in a single room and cook our meals on a gas plate, we are rich, wondrously rich.

There is this great and good land, America. Born of our fathers' dreams and sacrifice, nurtured in their courage and prayers, it has been given to us. It is a heritage beyond money and without price. We live in a free land because of what others have dared to believe and do and be! It is a heritage beyond money and without price.

Fosdick tells of a mass meeting in Boston at the close of the Civil War when Lincoln was yet alive. Oliver Wendell Holmes attended. The speaker of the evening, rising to his climax, used a phrase we take for granted, "The President of the United States." The crowd went wild. Cheering echoed. They were cheering, not Mr. Lincoln, but those two words — "United States"; the nation had been preserved. Men broke down and wept unashamedly like children. "Yes, sir," the speaker continued, "thank God!

the President of the **United** States!"

To take for granted the privileges of living in the United States is to be poorer than a slave laborer, in a Siberian prison. But to count such blessings with a grateful heart, how rich we become!

This Thanksgiving season may God help us nurture the grace of gratitude. Therein we shall become rich with what we have of things money cannot buy.

II

Come further now and see how gratitude gives incentive for morality. Every pressure of custom and personal advantage prompted David to let zealous followers proceed with the complete destruction of the house of Saul, root, stalk, and branch. But gratitude for the loyalty and generosity of Jonathan motivated the nobility we honor in David today. In gratitude he gained incentive for goodness.

Often we resort to fear of consequences as a motive for goodness. As an emergency measure for the moment it can be useful. However, we should know it is the weakest and least dependable of all incentive for righteousness. Should it be relied upon overmuch, it may tend to encourage evil rather than goodness.

A mother will say, "Johnnie, if you don't come straight home from school, I'll tell your father when he gets home and you know what you'll get . . ." That, I contend, is a mean trick for any wife to turn on her husband in his absence, and scarcely the right attitude for a mother to encourage in children toward their father. It may serve to get Johnnie straight home from school for a while, until — he fears the scorn of his gang more than he fears the punishment his father may inflict. Then fear of consequences will make for evil, not good.

A Church may teach, "Be good, obey what we teach, or you will burn in hell forever." That will encourage a prudential type of ethics but it does not inspire the highest levels of virtue, such as, for instance, the magnanimity of David; certainly that was not inspired by fear. Fear of hell may suffice to restrain a man from certain evils, also it can induce excessive self-concern, a most subtle and destructive form of selfishness. Then fear of consequences makes for evil, not good.

But in the practice of gratitude we gain wholesome and redemptive incentive for goodness. When Johnnie comes straight home from school not chiefly from fear of consequences but for reasons of gratitude for a good home and all that his parents are helping him become, then he has found incentive for goodness that will sustain and strengthen him all his life.

For this reason the supreme symbol of the Church is not a picture of hell, but a Cross which awakens the heart to gratitude and harnesses the dynamic of love. Because Jesus Christ loved us and gave Himself for us, we sing:

Were the whole realm of nature mine,
That were an offering far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.

In gratitude we find redemptive incentive for goodness.

III

This brings us to the supreme benefit of gratitude. It opens our inner being to the greatness of God. Surely David thus found a blessing, and so may we.

What is a more pathetic waste than a man spending his life without a loving and loyal response to God! Like fertile land without water, he becomes a desert. Like a sky without stars, he is shorn of grandeur. Like a magnificent organ stored in a warehouse, the rich promise of his life is stifled. Like an orphan denied a mother's arms, his deepest hungers are denied.

We are made for God as the earth is made for sunshine and rain, seedtime and harvest, as the sky is made for stars, as an organ is made for music, as a babe is made for a mother's arms.

There is a favorite Psalm of mine of special relevance to this season of the year:

"Bless the Lord, O my soul; and all that is within me, bless his holy name.
Bless the Lord, O my soul, and forget not all his benefits,
Who forgives all your iniquity, who heals all your diseases,
Who redeems your life from the Pit, who crowns you with steadfast love and mercy,
Who satisfies you with good as long as you live
So that your youth is renewed like the eagle's"

So gratitude delivers us from bondage to the sterile and crippling world of self, opening our being to the greatness of God.

Search your memory for the first picture you recall. Probably you associate it with your earliest memories of school. You entered the classroom one autumn morning and there it was. It showed people in strange dark clothes walking to church. Snow covered the ground, trees stood bare and black against a grey sky. The men carried muskets, doggedly alert against attack.

The teacher said that on a nearby hill nearly half of their friends and families lay buried, lost during their first winter in this land. Beyond the hill was the dark and foreboding wilderness, a continent called America.

Probably the teacher added, "They are walking through snow and bitter cold and risking attack from Indians because they want to worship God. They want to thank God for their blessings. They are all alone in a strange and savage land. They don't have much food. Many have been sick and many have died. They have had much trouble and know more trouble is in store. But they are thankful for the blessings they have. For this reason they want to worship and serve their God."

We were but small children, but we sensed the grandeur which God can give to human beings, grandeur born of gratitude.

Fortunately, our fathers brought to this land an ancient and noble festival, a season dedicated to that health of mind and heart known as "The Grace of Gratitude." Let us reach across the years to join them in escaping the sin of taking things for granted. So we shall be rich with what we have of things money cannot buy, gain redeeming incentive for goodness, and open our inner being to the greatness of God.

A GRATEFUL HEART

Homer J. R. Elford, Trinity Methodist Church, Youngstown, Ohio

At the very time the Pilgrims were settling in Plymouth Colony an English poet by the name of George Herbert wrote a prayer which contained these lines: "O Lord, Thou hast given us so much, give us this one thing more, a grateful heart."

Were it possible for us to turn back the calendar to a period 337 years ago and live for even a few days in the England of George Herbert's time or the New England of the time of the Pilgrims, it is questionable if some of us would feel up to such heights of gratitude. There was for the colonists no vaccine to immunize them from an epidemic; there were no antibiotics with which to do battle against pneumonia. In the England of George Herbert there was, for most folk, extreme poverty. Religious persecution, debtor's prisons, illiteracy among the masses — these were common characteristics of the land

in which lived this man who said, "O Lord, Thou hast given us so much, give us one thing more, a grateful heart."

There is in the Book of Deuteronomy a divine exhortation with which people of our time need to reckon. It reads: "And it shall be, when the Lord thy God shall have brought thee into the land which he sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities, which thou buildest not, And houses full of all good things, which thou filledst not, and vineyards and olive trees, which thou plantedst not; when thou shalt have eaten and art full; then beware lest thou forget the Lord thy God, which brought thee forth out of the land of Egypt, from the house of bondage" (Deut. 6:10-12).

The fact of the matter is that there is always the danger that people will forget that they are benefactors of a great and goodly heritage at the source of which stands the eternal God. It is true that in our democratic society all people have a part in establishing and maintaining the type of government which they enjoy, but may they never forget that for over three hundred years people have been pursuing this democratic dream and now we are nourished by the fruit of their labors. For this we should have a grateful heart. It is true that men today are helping to build "great and goodly cities." The development which has taken place in our cities and villages during the past twenty-five years would make citizens of previous generations feel as strangers in these communities where they spent their days, but may those of us who now live here and build, never forget the contributions of our pioneering forefathers. Remembering them, and the God who guided them, we should have a grateful heart. Likewise, it is true that men today have had a vital part in filling their houses with goodly things, in planting the vineyards and orchids from which we gain our food; but we will do well to remember those men who cleared our land with nothing more than axes and oxen, who blazed through hostile trails the paths which now are followed by our super highways. And may we never forget what they always remembered: That it was God who brought them to this land to establish here "a faith's pure shrine" and to gain these blessings. For it all we need a grateful heart.

Gratitude is an emotion of the heart which calls for action by the hands. Just as joy promotes laughter and grief prompts tears, so the thankful heart will seek to express itself through deeds for appreciation. Gratitude is not just mouthing such a phrase as "thank you," though we will distinguish ourselves from the ungrateful as we offer this courteous response to those who serve us in every way. The child or the adult who lacks the civility to at least say "thank you" to those who minister to his needs will ultimately be without friends and need not wonder why. Neither is gratitude to be confused with the grim determination to keep even the score of obligation. A cartoon once pictured a situation in which many often find themselves. A couple was depicted saying their "good-byes" at the door of some neighbor. The man comments, "Well, let's see, you visited us, and we visited you; you visited us, and now we've visited you . . . I guess that does it, huh?" No, real gratitude must find expression in more than the endeavor to keep from being under obligation to either people or God.

There is, however, something about genuine gratitude which relates itself to this matter of obligation. It is found in the fact that the person who has real thankfulness in his heart feels that because he has been so richly blessed there is an unavoidable necessity laid upon him to try his best to extend that quality of blessing to others. He feels that what has been provided him by his forebearers, his

contemporaries, and most of all, by his heavenly Father, is all a trust. Now he must prove himself a good "trustee," a good "steward." Dr. Eliot, who for so long was President of Harvard University, once said that the strongest appeal he was ever able to bring to bear on wayward boys consisted in making clear to them how much they had been sacrificed for and how much their failure would mean to those who cared. While that appeal may not have as much weight today as it did in former generations, its basic phliosophy is sound and can hold real possibilities for every one of us.

As we stand in the presence of Pilgrim Monument at Plymouth or the Lincoln Memorial in Washington, or on the battlefields at Valley Forge or Gettysburg, or as we view the war memorial, depicting the raising of the flag on Iwo Jima, we remember how much we have been sacrificed for. And that should have an appeal to us when we are tempted to live at less than our best. And how can anyone stand for any length of time, in a truly meditative mood, in the presence of the Cross of Christ and not be reminded of how much we have been sacrificed for? The truly grateful heart will say in the presence of each of these memorials, as well as in the presence of the less dramatic and more incidental blessings which come to him each day, "Love so amazing, so divine, demands my life, my soul, my all." Only as we present "ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto" God, for the welfare of all mankind, can we adequately show that we have a grateful heart.

THE GRACE OF GRATITUDE

Jack B. North, University Avenue Methodist Church, Peoria, Illinois

A kindness had been shown to a three-year old. His mother standing beside him said what every mother would under those circumstances: "What do you say?" Of course, the little fellow if he has been properly coached will answer in an almost inaudible whisper, "thank you."

But a three-year old is not the only one who is remiss at this point. It would be well for each of us to have someone standing by us quite frequently reminding us when we forget those two little words that mean so much. Little kindnesses are performed, small favors given, love is expressed, yet so often we thoughtlessly fail even to say thank you.

We all can understand the words of Albert Schweitzer: "I am haunted by an oppressive consciousness of the little gratitude I really showed when I was young." All of us can plead guilty to negligence at this point. None of us are appreciative enough of anothers goodness, grateful enough for anothers kindness.

When I turn to the Bible I find that this matter of ingratitude is considered to be of more serious proportions than a mere breach of social decorum, an affront to friends and neighbors. St. Paul includes thanklessness as among the vices. In the First Chapter of Romans, you will find that thanklessness is listed with immorality and other crimes. "Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened."

Again it was Paul who, out of his own deep feeling of gratefulness, said: "In everything give thanks for this is the will of God for you." The grace of gratitude is essential to Christian living. When we live such self-contained lives that the word "thanks" seldom crosses our lips then we have begun to build a mote around our being that eventually will shut as off not only from friends and neighbors but from God Himself. Not

only will we become inconsiderate and thoughtless, but deeper cavities will become apparent in our character that will reveal us to be lacking in that thing called spiritual sensitivity which separates man from the beast.

If the grace of gratitude is so important, consider with me three observations which I believe to be both significant and valid.

The wealthiest person is not always the most grateful. If it were true that the most blessed is the most grateful, a person like Edith Rockefeller McCormack should have been the most grateful person in the world. She was born in 1872, the daughter of the late John D. Rockefeller, and was educated to be the world's wealthiest woman and a social leader. Compared with her the Queen of Sheba was a poor girl from the country. Edith McCormack had everything except a grateful heart. Lacking that, she lost her husband and was alienated from her children. She died a broken woman because over the years, according to those knew her, she had failed to cultivate the grace of gratitude.

It would seem that the higher we go up the scale of life the more gratitude we would find. But sometimes just the reverse is true. A pig will squeal its gratitude when the swill is put before it. This is more of a manifestation of appreciation than many wives get from their husbands on similar occasions. It would seem, by the same token, that the more bounty we are able to enjoy the more appreciative we would become. Again, the reverse too often is the case. The more abundant our blessings the less frequent is our use of the words thank you. In a sense prosperity has become our major problem — for prosperity makes us forgetful of the source of our blessings. Rather than say, "Thank You," for what we do have, we grumble because we do not have more.

Moses was aware of this danger as he led the people in his care out of the wilderness toward the Promised Land. Behind them lay starvation, slavery, and years of weary wandering. Just ahead was the land flowing with milk and honey. Before they went over to inherit the land Moses, old and wise, preached them this sermon: "Beware that thou forget not the Lord thy God, lest when thou hast eaten and art full and hast built goodly houses and dwell therein, and when thy herds and thy flocks multiply and thy silver and gold have multiplied and all that thou hast is multiplied then thine head be lifted up and thou forget the Lord thy God, and thou shalt say in thine heart, my power and the might of mine hand hath gotten me this wealth."

Just so with us. Living as we do in a land of plenty, it is so easy for us to lose the grace of gratitude. At no other time than in a time of prosperity do we need to be more cognizant of the danger, more eager to guard against an attitude of thanklessness!

II

Consider in the second place that if the wealthiest person is not always the most grateful, the grateful person is always the most happy. This is true because gratitude, more than being an isolated response to a given stimulus, is a way of life. That is, we say thank you not because of outward social pressure but because of an inward spiritual demand. We are grateful because we live our lives in gratitude. The person who possesses this grace of gratitude is a happy person because he is also a thoughtful person. The welfare of others is uppermost in his mind. The well being of others is his first concern. What a transformation can take place when we are able to project our concern outward! When we like others we ourselves become well liked.

The grateful person is the happy person for he is the incurable optimist. His very nature causes him to look for the best in every situation. This is not always easy. A journalist

of distinction was reporting on the sickening conditions in war-ravaged countries. He was making his report to an elder statesmen. Both men were sickened by the heartache of it all. The elder statesman rose from his seat and lifted a bowl of blood-red roses from the table. "Do you like roses?" he asked. "Yes," answered the journalist, "they are my favorite flower." "Then bury your face in this loveliness and thank God." I am convinced that the person who knows the grace of gratitude can in the most difficult situation find the bowl of roses for which to give thanks.

And, too, the grateful person is the happy person because he is deeply religious. He knows the source of his blessing; he is aware of his Benefactor. No man can know lasting security and freedom from anxiety until he has recognized his final dependence on God as the giver of all good and perfect gifts. In our modern world one of the most difficult things we have to do is to break through all of the veneer that covers our lives and get ourselves back to the Source of things! It was one thing for our grandfather to throw himself on the ground beside a bubbling spring and give thanks to God for life — giving water. It is now more difficult, when thirsty and spent, to go to a water faucet and remember that God is the Source of our benefits. A water faucet seldom inspires reverence. We are removed by the many layers of refinements in our modern life from the simple relation which all of us bear with God. But the happy man has learned the grace of gratitude toward Him who is the giver of all good and perfect gifts!

III

If the wealthiest is not always the most grateful but the grateful is always the happiest, may we go one step farther to say that the happy person indeed is he who has learned to express his thanks in terms of giving. The birth of the word "thanksgiving" surely was no accident. There can be no real thanks until there is giving!

I would question any man's sincerity who expresses his gratitude but is unwilling to share his blessings. The truly thankful person is the one who says: "What shall I render to the Lord for all of his benefits toward me?" And the benefits of the Lord are many. To count them would be like counting all of the stars on a cloudless night. Better would it be to bow humbly and say: "Thank you, Lord."

I like the statement made by R. J. Baughan on this subject: "The secret of happiness is in knowing that we live by the law of expenditure. We find greatest joy not in getting, but in expressing what we are There are tides in the ocean of life, and what comes in depends on what goes out. The currents flow inward only where there is an outlet. Nature does not give to those who will not spend; her gifts are loaned to those who will use them."

Gratitude is not just a word, but a way of life that expresses itself most truly when it seeks to do something fine for another. There can be no real thanks until there is giving of what we have and of what we are.

I read the other day of a sample Western Union telegram form with greetings for the holidays. All that was necessary was to check the appropriate sentiment. At the bottom of the blank appeared this interesting note: "For only a few cents additional, the word 'love' can be added to any of the above texts." It is cheap to say thank you, but it costs when you add love to it. Yet the happy man, out of a grateful heart, is able to share in the spirit of love.

CHANCE OR PROVIDENCE?

Johnstone G. Patrick, First Presbyterian Church, Sayre, Pennsylvania

So now it was not you that sent me hither, but God. Genesis 45:8

A wisp of straw battered and blown by the wind; a scrap of wood tossed and driven by any chance wave or current; and the life of man, the sport of some blind force! Is that your view? Not a heartening thought, but nonetheless, it is the working faith — or idle doubt — of a great many in this crazy gambling age! "Life," they say, shrugging a shoulder, "is a lottery; birth, an accident; marriage, a gamble; and immortality, a leap into the oncoming darkness." In other words, they believe that we are dogged and dominated from birth to the tomb by mere chance. This is the creed of a great many, but, happily, not all; for there are those who believe with every fibre of their being that they have been created, nurtured, and nourished by an all-wise, all-loving, and all-powerful Father, whose divine providence plans their pathway and guides them through the labyrinths of life. And this guidance, to be sure, is never coercive.

I

Life is only bewildering because it is fragmentary. We are only able to read one volume of a story that extends to many volumes. We only see one act of a drama the scheme of which requires many acts to unfold its plot and purpose. We are like workers at some large piece of tapestry with our attention fixed on one part, and that an infinitesimally small part of the whole intricate pattern. We are like mechanics who see only one section of the great engine or subtle piece of mechanism at which they are toiling, and never see the completed machine. "Life," said someone, somewhere, "is like a tessellated pavement made up of tiny parts, the whole dependent on each." In short, we know life only in part and consequently "prophesy in part."

It is because this is the condition of life that we are glad and grateful for a complete human story, an entire and coherent piece of human experience such as the old-world story of Joseph.

From the beginning to the end the story of this patriarch's life is a consistent and gradually developed record. Each incident in his eventful life helps the final crisis. I am not going through it in detail. Joseph himself sums up the moral and meaning of the history — "his-story" — in the memorable words: "God sent me before you to preserve a posterity in the earth and to save your lives by a great deliverance. So now it was not you that sent me hither, but God."

The story, taking all its parts into consideration, teaches us the utter futility of flouting God's plans. We see this over and over again. The brothers, like gamblers who can always call up some kind of excuse for having another mad fling, send Joseph into Egypt to avoid his domination, but thereby help him to attain a sway over them of which they, in their wildest and woolliest thoughts, never dreamed.

Saul would not have David to be king after him, so he chased him into the wilderness where he gathered followers who formed the fulcrum of his future power. The scribes and Pharisees crucified Christ, buried him, and securely sealed his sepulchre, yet on the firm foundation of his death and resurrection the whole superstructure of our sacred faith is built. This is always the result of fighting against God; there never can be any other, for the last word is always with God.

I have always thought that from complete stories like that of Joseph

we may safely infer that, as we are permitted to see any part of God's finished work, we recognise his love, his power, and his justice. One reason why we have difficulties in discerning life's loftiest meaning is that we see only scraps and portions, "broken lights." If the glittering fragments of the mirror we hold up to life were still an unbroken surface it would reflect the King in all his royal and resplendent beauty. We have only fragments with which to form a judgment. Yet we persist in judging life by a couple of chapters. There is but One who knows the whole, and with him "a thousand years are as one day."

Let us grapple this great thought to heart. Let the mysterious wisdom that guided the progress of events in the story of Joseph help us to understand the wisdom which guides all events, and seeks to develop all characters in the lives around us, and constrain all to fulfill purposes of faith, hope and love, justice and understanding. We may not be able to explain God's plan for each life, but we must never attempt to explain it away. To do so would be to try to bleach life's coat of all its many colors, to rob life's proposition of all its reason, to wrest from life's poem all its rhyme and rhythm, to turn life's song into a dreary dirge, to render life's pains and pleasures, ups-and-downs and ins-and-outs, utterly meaningless. We cannot understand sometimes, but we can trust always a kindly providence.

One of the sad symptoms of the spiritual desolation of the tragic and tangled times in which we live has been the almost total eclipse of the great Christian doctrine of God's guiding hand. If words are windows that open onto the human soul, then the loss of the precious word "Providence" from our public and private speech tells it own sorry tale of tragedy.

In these disjointed days when so many of our fellows speak of chance – good luck and bad luck – it is well for us to remember each day of every week what we often sing in church on Sundays:

God moves in a mysterious way,
His wonders to perform;
He plants His footsteps in the sea
And rides upon the storm.
Judge not the Lord by feeble sense,
But trust Him for His grace;
Behind a frowning providence
He hides a similing face.
His purposes will ripen fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flower.

II

In his magnificent Mountain Manifesto our Master laid it down in unmistakable language that God is our Father. For this good reason, then, we should never be over-anxious or unduly flustered. Even the life of the lilies, the fall and the flight of a sparrow, the leaven in a loaf of bread are not outside the orbit of God's observation or care. As for ourselves, he hears every heart-heavy sigh we heave, and the very hairs of our head "are all numbered." Such is the Father's care and love for his children, so marvellous and so minute and so meaningful!

Two very disappointed and crestfallen fellows were one day in dire danger of losing faith in divine providence. Trudging along a lonely country road, discouraged and downcast, they were joined by a Stranger, but they were in no mood for strangers. They were surprised at the Stranger's seeming ignorance of what had been happening in the holy city. "Are you such an isolated stranger in Jerusalem," they asked wonderingly, "that you do not know what has been going on there these days?" His friendly sympathy drew out of them the very thoughts they least desired to share with strangers. They told him of the ideals they had cherished, and the high hopes they once harbor-

ed in their hearts. "We hoped once, ve had hopes," they informed him, with the hint that those hopes were now dissipated never to be recap- tured and reassembled. God seemed to have been frustrated; and God's Son had perished. You know the rest of the story. It is one of the most beautiful, hopeful, and heartening records in all Holy Writ. It demon- strates God's sympathy and over- ruling providence. The encounter that distant day on the road to Emmaus was no mere chance occurrence, a coincidence or stroke of sheer luck, but the fore-ordained meeting-point on an outward journey; and what a difference it made to two distressed and disappointed disciples! "Did not our hearts burn within us, while he talked with us by the way." Happy indeed are those friends of Jesus who, when they journey amid falling sha- dows, and conscious of a deepening darkness within their own mind and heart — happy are the Emmaus-wan- derers in every clime and time who find such company in the way as these two did, and have such an end to their journeying!

In view of all this, it may sound strange that in one of our Lord's best known and most loved parables he should say: "A certain man went down from Jerusalem to Jericho and fell among thieves . . . who left him half dead. And by chance there came down a certain priest that way . . ." "By chance!" But that need not disturb us. The original Greek word employ- ed does not really connote fortuity or chance in our modern sense. Lit- erally, it means the meeting of two paths or events at one and the same point. The most exact English equi- alent for the Greek word we could use would be "concurrence."

Saint Paul uses the verb "to chance" in the unforgettable resur- rection chapter of 1 Corinthians 15: "It may chance of wheat or some other grain"; but quite clearly his statement does not suggest uncertain- ty, for Saint Paul and the modern scientist would agree that the seed sown is governed by a natural law. It certainly is not left to luck. But here we are on different ground, for while the seed is governed by a natur- al law, man has an added factor with which he must reckon; that is free- will.

III

How can we reconcile and harmon- ize the fact of an overruling provid- ence if man is perfectly free to act for himself? The answer is not very far to seek. God never coerces us or thrusts his gifts upon us. We must seek them and accept them. If we choose to turn our backs on him, shun his claims and wound his lov- ing heart, what right have we to expect and look for his providence?

When Saint Paul, writing from a wonderful experience, said, "We know that all things work together for good," he was careful — and guarded enough — to add, "to them that love God and are called in ac- cordance with his purpose." Of this much, then, we can be assured: to the Christians there is no such thing as luck or chance.

A man who is reconciled to God and at peace with him need fear nothing in this life or in the life-to- come, here or hereafter. "I am poor and needy, but the Lord thinketh on me." "He telleth the number of the stars; he healeth the broken heart and bindeth up their wounds." It may seem incredible. One may even try to heap up arguments galore against its probability. But countless Christ- ians in every age and land have found that it is gloriously true.

The late Sir Henry Jones, in a very noble letter to his son in India, said shrewdly that our minds are often determined by our metaphors; and it is amazing to think how many men and women are bound and misdirect- ed by thoughtless, popular sayings. This is one of them — that "every- thing is a gamble," that there is gam- bling in everything. This thoughtless

phrase, which for some people lightly tosses the whole question aside, arises from the wholly untrue assumption that risk is the same thing as gambling. It means that all noble risk and high adventure are lumped together on the same level as risking your money in order to gain the money of someone else. This is so deep, disgusting and disgraceful a slander upon the finest traits in human life, that every writer, teacher, worker, sportsman and clergyman should smash its sinister head wherever he sees it raised. There is risk in business; but what honorable business man would stand without impatience the foolish joke that he was just off in the morning to his daily gamble, when he was conscious enough of the risk of defeat or failure, but was bravely facing up to his task with all the mental concentration and sense of duty to his home and to others of which he was capable? The nausea which afflicts us when we think of money-making by gambling in connection with major league baseball, or Ivy League football, is the meaure of our true conviction that the risk or uncertainty that is in them is not the same, and must never be the same, as the risk of money with a bookmaker.

We should be as clear as possible then that this identification of risk with gambling, resulting in the thoughtless phrase, "everything's a gamble," is a crude and vulgar falsehood. This is never more evident than when it is set for a moment beside the great adventures of our own age or any other, against the matchless epic of Christian faith. There was risk and there was uncertainty in the voyages of Columbus and the Elizabethans in their small ships on uncharted seas; but they serve to throw into sharp relief the greatness of the aims and the splendor of the characters of those mighty adventurers. There are the same uncertainty and risk in such adventures as those of Captain Scott and Captain Oates in the Antarctic, of the conquering climbers of Mount Everest, of Madame Curie, Alexander Fleming and Jonas Salk in the fields of scientific and medical research, and of the pioneer aviators of our own day; but to claim justification for the bookmaker and the betting ring, for the easy-money boys and their jackpot, on the ground that they are of the same character as these intrepid endeavors and triumphs of the human spirit over the incalculable forces of the world, is to insult the human spirit itself. It is indeed casting pearls before swine, who trample them underfoot, and turn again and rend you.

Life — even life lived in rhythm with the divine purpose — is full of hazard, but this is all the more reason for excluding those artificially-created risks that are brought by gambling and the inflamed desire to get something for nothing. The element of adventure no more justifies the gambler than it does the daring midnight-burgler. Since God cares and provides, we can front all life's risks with faith, hope and charity, with courage and conviction.

IV

The issues of life and death, which seem to us to be dark and inscrutable, tangled and confused, are, for God, clear-cut. God foresees, and makes provision. For those who trust in him, and who strive with full intent to make their wills subservient to his will, nothing in life or death ever happens by chance. In Jesus the temple-veil is torn in twain, from the top to the bottom, and as we peer in, lo, we perceive the end of a titanic tussle with death and darkness issuing in life and light, the Victory of all victories.

Illustrations abound in Whittier's poems of divine help stealing into sad and broken lives, and a new life springing up from the inspiration that

Deep below, as high above
Sweeps the circle of God's love.

very season of the year brought ith it some charm to the gentle uaker poet. John Greenleaf Whittier joyed the song of the birds and e song of the sea, and sang his vn sweet songs as his thought rose the Creator of all beauty, and the acious God of all love. The season at to many is regarded as a sad d sorrow-laden one, when autumn hers in the deep sleep of winter, s to Whittier one of special glory ith its tinted leaves, its riotous ga-y of color: scarlet maples, russet eeches, yellow hickories, golden alnuts and graceful silver birches. utumn, with its "chandeliers of st" and "cold splendor," tossed to m its hints and intimations of a ovidence, divine and kindly:

And I will trust that He who heeds
The life that hides in mead and wold,
Who hangs yon alder's crimson beads
And stains those mosses green and gold,
Will still, as He hath done, incline
His gracious care to me and mine;
Grant what we ask aright; from wrong debar,
And, as the earth grows dark, make brighter every star.

The unknown still vastly exceeds e known. Brilliant though our re-nt progress in the advancement of arning has been, human knowledge still but a tiny beam in darkness. the following directions, a hand-l chosen at random, the knowledge en of our experts is insufficient to arantee control: cancer, the weath-, how to tap the presumably in-haustible supplies of heat and pow-in the heart of the earth, the satis-ctory treatment of social misfits, e determination of sex, the arrest old age and death, the meaning genius and the subtleties of sin. his inventory of human nescience uld be indefinitely extended. We can't bribe the sea to surrender all her secrets, we can't reverse gravitation, we can't abolish disease, we can't dodge death.

In a word, despite all our pomp and circumstance, we are but creatures, and puny, frail creatures at that; creatures very precariously surviving amidst the wholly indifferent play of forces far too subtle to be known and far too massive to be controlled. We don't even know whence we came, or for certain wither and when we go, or what we are. We are still, by comparison, like little children crying in the night for a candle or a crumb of comfort. However, we are moving steadily forward towards a more chivalrous and Christian attitude.

Setbacks are sometimes, however, our lot in life. Only the other day, I learned that a lot of lobbying is being done in Washington in the interests of a national lottery. God help America, if these men with a gambling view of life are allowed, by all apathetic Americans, to get their silly way! It will open the door wide to the invading forces of corruption and sin. It would be a deadly blow to America if her sons and daughters were encouraged by the Government to look toward "easy money" rather than toward work, or if they were given the right to rely on chance rather than industry and thrift. This is the cardinal reason why "the easy-money boys of gambling and gaming worlds" are vicious and evil. They look upon honest work and genuine Christian living with contempt. It is by good living and by hard work that the best virtues are developed. We can go so far as to say that there is no place in society for an idle class, and we can reiterate Saint Paul's stern words to his Thessalonian friends, "If a man will not work, neither let him eat."

The fact that there are so many, inside and outside our churches, who are passionately bent on getting somebody else's money, or something

for nothing, quite conceivably accounts for the lamentable lack of churchworkers and Church School teachers. We must be mindful that the corruption of a nation and a church begins in the thinking of citizens and churchmembers, and that we contribute to a force which undermines all honest work and Christian service when we support in any way the gambling idea. The doctrine of the Providence of God is diametrically opposed to any notion that induces idleness among citizens and church members. We mistake, as did Ferishtah in Browning's poem, "Ferishtah's Francies," the part designed by Providence for man's example: —

Should he play
The helpless weakling, or the helpful strength
That captures prey and saves the perishing?
Sluggard, arise: work, eat, then feed who lack!

It is not given to us to trace every movement of the hand of God in human history and experience — "we see through a glass, darkly" — but that is no excuse for being cheap jacks and setting up jackpots in our hearts and homes and houses-of-business as altars at which we worship. We can, like Joseph and Jesus, trust a kindly providence. We can live and labor in the light of God's unceasing and unforgetting care. Moreover, we can yield ourselves wholeheartedly to the Love that will never let us go, to the Light that will follow us all our way, to the Joy that will seek us out through pain, to the Cross that will keep lifting up our heads and our hearts.

SYMBOLS OF FAITH - - - from page 2

of four main parts. In the upper left part are the letters I C, abbreviating the Greek word IHCOYC, meaning Jesus. The first and last letters are used. In the upper right corner are the letters X C, abbreviating XPICTOC, meaning Christ. Again the first and last letters are used. The marks above the letters in the picture indicate abbreviations. In the bottom half is the word NIKA, which with the monograms above, form the message "Jesus Christ the Conqueror" or "Jesus Christ Conquers." Sometimes merely the letter "N" for "Nika" is used. A cross in the middle suggests that He conquers by the cross.

In the past few years many churches have been built or remodeled. Assuming that this trend is in the right direction, may we ask ourselves some important questions? What would a stranger to Christianity think our buildings say? Would he feel we give the right setting or background for something really important? Do we really believe Jesus Christ conquers? Do we show how He conquers in such a way that people benefit by this knowledge and assurance? Let the people know that they can do all things in Jesus Christ who strengthens them!

Recently I heard T. Z. Koo, an internationally known Chinese Christian, discuss the religions of China. He spoke so highly of Taoism and Confucianism, especially in regard to their noble thoughts of God and requirements for moral conduct, that the question kept arising in my mind, "Why did this man become a Christian?" He had given us a new and vital appreciation of Chinese religions and culture, but he was still to give a new appreciation of Christianity.

In the ancient religions there is a dominant note of speculation about the Supreme Being. One is led to say "Perhaps God is like this" or "Maybe God is like that." There is a great deal of guess work about God in the Chinese religions. Dr. Koo then told us why he embraced Christianity. "Instead of a speculation about God," he said, "Christianity gives us the Revelation of God!" God makes Him

if plain by revealing Himself in sus Christ. He takes away the uess work," the "perhaps," or the aybe." The Christian can say with nfidence, "God is in Jesus Christ, d God manifests Himself clearly Jesus Christ on His cross."

Should one desire to conect this mbol with a message pertaining to e Protestant Reformation, one ght best personalize it by thinking the towering strength given to artin Luther. For twenty-six years lived in danger of death as a retic and under the ban of both urch and State. During this time translated the Bible into German, bilized a people's language, wrote o Catechisms, reformed a liturgy, cluding the publishing of a hymnal, and started the Protestant parsonage with all of its implications of strength for both Church and Country. Williston Walker has said of Luther: "He was the pioneer of the road to spiritual freedom. His power was that of an intense, almost mystical, faith in God, of a courage that counted no obstacle too great, of a leadership that rendered him a born king among men."

(The illustration for this article is reprinted from **Our Christian Symbols** by Friedrich Rest by permission of th publisher, The Christian Education Press, Philadelphia. This book, now in its second edition, contains more than 100 illustrations, twenty-four of which are in color. The volume retails for $3.50. — The Editors)

OOKSC FOR PULPIT PREACHING - - - - from page 2

The translations of portions of the ew Testament by J. B. Phillips ve had a phenomenal circulation; tters to Young Churches, for inance, has sold more than a million pies. It is good to have the smaller oks now brought together in **The w Testament in Modern English,** translation which competently paraases the Scriptures and gives a or and glow to the most treasured words. (Macmillan, 575 pp., $6)

Making the Most of Your Best, a llection of 31 radio meditations by avid A. MacLennan, possesses viancy and sparkle, an inimitable arm and freshness. The author's oughts plumb spiritual depths, offer ready-made spiritual panacea, but ther present warm challenges to hristian living. Homiletic suggesons will be harvested on every page. Westminster, 183 pp., $3)

Two new titles have been added the splendid "Know Your Faith ries." **I Believe in the Bible** by seph R. Sizoo is a survey of the ory of the Bible in history and faith, d an expecially forceful interpretaon of its relevance for today. **I Beve in God** by Costen J. Harrell is a personal testimony which offers in non-theological language the bases for belief, the substance of belief, and the faith that believes in God. (Abingdon, $1.25 each)

Two new titles have also been added to "The Daily Study Bible Series" by William Barclay. In each book, **The Letters to the Romans** and **The Letter to the Hebrews,** the author, a Scottish Bible expositor, introduces the respective Bible epistle with a thoughtful and constructive interpretation and then offers an exegetical and homiletic commentary on the various passages. The author's translations are admirable As study companions, these books — and indeed the series to date — are excellent. (Westminster, $2.50 each)

For those who wish to acquire new understandings of word meanings and connotations, William Barclay's **More New Testament Words** will be especially welcomed. Twenty-four key words are interpreted according to their New Testament usage. Length in development of the expositions of individual words and clarity of presentation make this a useful volume for both the student and the

pastor whose language skills have become somewhat tarnished with time. (Harper, 160 pp., $3)

Preaching from Ecclesiastes by G. Avery Lee contains fifteen sermons which readily demonstrate the homiletic resources and the spiritual values of this much-neglected and misunderstood book. The author does not use Ecclesiastes texts as points of departure but rather in thematic ways which show his keen appreciation and enthusiasm for the words of The Preacher. (Broadman, 142 pp.)

The Evidences of God in an Expanding Universe, edited by John Clover Monsma, includes affirmations and testimonies by forty American scientists regarding fundamental religious postulates. Many of the declarations identify the scientific reassurances of religious principals, although a number suggest little correspondence between the scientific career and the religious beliefs that a scientist may hold. (Putnam, 250 pp., $3.75)

The World Is Learning Compassion by Frank C. Laubach was written "to show that the compassion of Jesus, which has been kept alive for nineteen centuries within the Christian church, has in this century burst out into the secular realm. It is well on the way to becoming the creed and practice of the world." The fundamentals of Christian compassion, its nurture and growth through the centuries, and its evidences and needs in our time are delineated in a moving, documented, and persuasive manner by a man who embodies the gospel he interprets. It is especially valuable to have the great Christian and humanitarian efforts of our time placed within their spiritual contexts. (Fleming H. Revell Co., 251 pp., $3.50)

American Literature and Christian Doctrine by Randall Stewart is a competent and engaging survey of the spiritual sources which have determined the flow of American literary genius, and indicates the manner in which our interpretations of man, society, and religion have permeated our patterns of creative thought. Pastors who are familiar with the great writings by Americans will find this exposition to be particularly rewarding and enlightening. (Louisiana State University Press, 155 pp., $3.50)

Even better than ever properly describes the 1959 edition of **The Ministers Manual,** edited by M. K. W Heicher. This comprehensive source book offers more between two covers than any other volume a minister could hope to secure. The quality of the sermonic and worship materials matches the quantity of resources included. Many **Pulpit Preaching** contributors are represented. (Harper & Brothers, 374 pp., $3)

Christ in the New Testament by Charles M. Laymon is a remarkably illuminating book which has much more than a temporary significance. Two introductory chapters paint the background against which the figure of Jesus moved. Thirteen chapters, comprising the heart of the book, reveal the developing Christology in the literature of the early church. An excellent final chapter brings into a unified focus the thought and faith of Christianity. The book, which is written with clarity and integrity, has the dimension of completeness. (Abingdon Press, 256 pp., $3.50)

Power in Preaching by W. E. Sangster, one of Britain's most influential church leaders, is a one-volume "refresher course" in the heritage, significance, scope, and content of preaching. It is hard to imagine that any pastor could remain unmoved as he turns these pages or escape the contagion of the author's enthusiasm. (Abingdon Press, 110 pp., $2.25)

With Wonder in Your Soul by Robert Newell Zearfoss contains 120 meditations prepared according to "a determined plan to observe the everyday scene as Jesus suggested that we should." The sermonettes, which represent variety in content and treatment, show how the most common of experiences may sparkle with a

iritual radiance. Here is a vein of h homiletic ore. (World Publishing ., 151 pp., $2.75)

Studies in Genesis by D. T. Niles a series of meditative and interpre- ive expositions on individual vers- Historical insights, theological ex- sitions, and a contemplative man- r combine to show that "the Bible not so much a book as a place, the ce where the human soul has its ndezvous with God." (Westminster ess, 109 pp., $2.50)

I Believe in the Holy Spirit, Ernest Scott's contribution to the **Know ur Faith Series,** is the best brief finition, explanation, and analysis the Holy Spirit this reader has nd. The work of the Spirit and the ations of the Spirit of God, Christ, d man are convincingly presented. e final twenty pages on our need the Spirit today will leave an in- llible imprint on the mind and min- ry of pastors. (Abingdon Press, 92 ., $1.25.)

The Way, the Truth, and the Life a handsome double-sized album of paintings of Ralph Pallen Cole- n. Twenty-two of the reproduc- ns are of Old Testament personal- ities and situations, and thirty-four highlight Gospel stories. In this book, which has a devotional commentary that associates the scriptural message with the artist's skill, are the best-known Coleman illustrations and many which have not previously been reproduced. The value of this book in the home and church school cannot be too greatly stated. (John C. Winston Co., $10)

In a day when there is much confusion and many superficial judgments concerning Communism, **Communism and the Theologians** by Charles C. West is especially welcomed. This book places Communism and Christianity within the patterns of thought and action, and indicates the encounter with Communism of some of Christendom's most vigorous thinkers, Tillich, Niebuhr, and Barth, among others. The book is characterized by sober reflection, interpretation in depth, and realistic appraisals. The author is a Presbyterian minister, who has had a considerable personal encounter with the Communist mentality, and is presently associated with the World Council of Churches. Westminster Press, 399 pp., $6)

ORTH QUOTING - - - - from page 14

The beautiful is that which unit- Maritain says that "once you touch beautiful, like a Dante, a Bach, a Giotto, then contact is establish- and souls communicate." But one ght not mistake this true and exalt- unity with the artist's compromise d pandering to the common taste. is not for the artist to become blic, but for the public to become ist-like. The unity is not a descent the artist's part, but a united as- nt of artist and community.

The art that is not capable of anging us and edifying us is not nuine Christian art. To say "I don't ow anything about art, but I know at I like" means "I like the status o and I do not wish to be changed or edified or united. Give me what I want." To demand nothing more than devotional art is to refuse to unite, to change, the refusal (as St. John of the Cross expressed it) to throw ourselves out of ourselves.

"Art," one might say with Claudel, "is the world clamoring to become one city." Christian art is the world asking to become God's city.

Robert E. Rambusch in
Sacred Art Today

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Shall we follow . . . Kipling's "Road to Mandalay" which leads to that strange world "where there ain't no Ten Commandments and the best is like the worst"? Or do we take the

road to that abundant life where the best is best, not worst?
there are Ten Commandments and

Nathan R. Wood